

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 12.

AUGUST 16, 1817.

VOL. II.

FOREIGN INTELLIGENCE.

ALPHABETICAL LIST

OF PROTESTANT MISSIONARY STATIONS
AND MISSIONARIES THROUGHOUT THE
WORLD.

Concluded from p. 164.

TANJORE.

A city in the Southern Carnatic, in
the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.—1766.

John Caspar Kolhoff.

At this place the illustrious Swartz
laboured. The return for the year
1813 is—Baptized, 65 children and
111 heathens: Communicants, 706:
Received from the Popish commun-
ion, 7: Marriages, 31: Funerals, 53.

The Society's missions are assisted
by the following country priests, who
have received Lutheran ordination:

*Sattianaden, Nanaperageason,
Adeykalam, Abraham,*

THEOPOLIS.

In South Africa, about 600 miles
east of Cape Town.

LONDON MISSIONARY SOCIETY.—1814.

J. G. Ulbricht, D. Verhoogd, native.

TINEVELLY COUNTRY.

A district near Cape Comorin, in
the Indian Peninsula.

1805.

Charles Mead, Samuel Render.

Mr. Ringletaube preached in six or
seven churches lately erected by him,
and superintended several schools
taught by native catechists, who re-
ceive support from the Society; but he
is said to have left his station.

TRANQUEBAR.

In the Southern Carnatic, in the
Peninsula of India.

ROYAL DANISH MISSION COLLEGE.—1705.

*Augustus Coemmerer, — Schreivogel,
Savarayen, Country Priest.*

The Royal Danish Mission College
established the first Protestant Mission
in India, at this place, in 1705. Here
Ziegenbalg translated a great part of
the Bible into Tamul; himself and
associates being honoured with the
patronage and correspondence of
George I, of England, Frederic IV. of
Denmark, Archbishop Wake, and
other distinguished personages. The
printing-press established here has
furnished many valuable Christian
works to the adjacent countries. The
late Dr. John, whose plan of free
schools is likely to be so beneficial to In-
dia, laboured at this station.

The Tranquebar mission includes
near 500 communicants.

CHURCH MISSIONARY SOCIETY.

The support of the school establish-
ments of the late Dr. John has fallen
almost entirely on the Society. Dr.
Caemmerea, the successor of that
venerable man, makes regular reports
to the Society of the state and pro-
gress of the schools. At the close of
1815, the total number which had been
admitted amounted to 2179, of whom
956 were then under education. The
schools were 23 in number, fixed in
various stations, under the care of 35
teachers. There is every prospect of
obtaining, by the divine blessing, a
supply of native teachers and mission-
aries from the elder youths: one
school being especially appropriated
to that object.

English and Tamul Schools:

5 Stations, supplied by 9 Teachers.

Tamul Schools:

8 Stations, supplied by 15 Teachers.

*Tamul Free Schools, for the Parish
Caste:*

10 Stations, supplied by 11 Teachers.

THE CHRISTIAN KNOWLEDGE SOCIETY
has granted £50 in aid of these schools,
and a quantity of school books and
stationary.

TRAVANCORE.

A province at the south-western ex-
tremity of the Peninsula of India.

CHURCH MISSIONARY SOCIETY.—1816.

Thomas Norton.

Major Munro, the Company's Resi-
dent, has erected a college at Cotym,
for the instruction of the Syrian Chris-
tians. The Rev. Thomas Norton,
one of the Society's missionaries, is ap-
pointed, at Maj. Munro's desire, to assist
in his plans, who promises his most
cordial support and aid. Mr. Norton
was accordingly to proceed, without
delay, from Ceylon, and to be fixed at
Quilon, in order to obtain a knowledge
of the Malayim language, and of the
peculiar usages of the Syrian Chris-
tians.

TRINIDAD.

An Island in the West Indies.

WESLEYAN METHODIST.—1788.

Abraham Whitehouse.

Number of members 330.

LONDON MISSIONARY SOCIETY.—1809.

Thomas Adam.

Mr. Adam preaches regularly at
the town of Port of Spain, and once a
month at another place at a distance.

TRICHINOPOLY.

A town in the Southern Carnatic,
in the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.—1766.

Christian Pohle.

The return for 1813 is—Baptized,
21: Received from Popery, 5: Com-
municants, 289: Scholars, 80: Tamul
congregation, 336: Portuguese and
Half caste, 130.

VANDERWALT'S FOUNTAIN.

Called also Thornberg—in South
Africa—in the Bushmen's Country—
about 500 miles from Cape Town.

1814.

Erasmus Smith, John Coeyman, native.

VANS VARIYA.

A station about 30 miles north of
Calcutta.

BAPTIST MISSIONARY SOCIETY.

Tarachund and Mut'hoora, natives.

Tarachund supports himself as a writ-
ter, as his companion does by teaching
school. Tarachund has composed a
number of Bengalee hymns, to be print-
ed and dispersed over Bengal. Some
of the school-boys are so well instruc-
ted in Christianity, as to refute the
arguments of the idolaters who visit
the school; and some of them ex-
plain the Scriptures with much intel-
ligence.

VEPERY.

Near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.—1727.

Charles Wm. Pæzold.

Here the eminent Gericke formerly
laboured.

VIRGIN ISLANDS.

A group of islands in the West Indies.

WESLEYAN METHODIST.—1788.

*James Whitworth, John Raby,
Stephen Swinyard.*

It deserves to be remarked, that
even the slaves who had received
Christian instruction at Tortola, armed
to defend the island against French
invasions, at the request of the mis-
sionary, whose assistance had been
earnestly required at that crisis: a
proof of the political benefit arising
from the encouragement of missions.

Number of members in Tortola and
the Virgin Islands, 1792: yet, in Tor-
tola, there are unfavourable circum-
stances, many members having been
excluded. Better days are antici-
pated.

VIZAGAPATAM.

A town of the Northern Circars, on
the east coast of the Peninsula of In-
dia, containing about 20,000 inhab-
itants.

LONDON MISSIONARY SOCIETY.—1805.

*John Gordon, Edward Pritchett,
James Dawson.*

Here Messrs. Cran and Des Gran-
ges, missionaries, began the transla-
tion of the Scriptures into the Telin-
ga: three Gospels are already print-
ed, and now circulating by Ananda-

prayer, a converted Brahmin; and other parts of the Bible are in progress. Schools are also established here, with the prospect of great good being done to many native and half-caste children.

YONGROO POMOH.

In Western Africa, opposite Sierra Leone, across the river—a station among the Bulloms.

CHURCH MISSIONARY SOCIETY.—1812.

Gustavus Reinhold Nylander,
John Brereton Cates, schoolmaster.
Steven Caulker, native usher.

Mr. Nylander, who had supplied for several years the office of chaplain of Sierra Leone, established this mission in the close of 1812. He has translated several books of the New Testament into Bullom, with the Morning and Evening Services, and has compiled elementary books for teaching the Bulloms their own tongue.

Fifty native children are here maintained and educated. Mr. Cates has just sailed to assist Mr. Nylander, by which he will be enabled to make excursions among the natives, by whom his character and proceedings are held in high estimation.

ZUREBRACH.

In South Africa, about 130 miles from Cape Town—sometimes called Caledon, from the Caledon Institution established at this place.

LONDON MISSIONARY SOCIETY.—1811.

John Seidenfaden, *Michael Wimmer.*

[Perhaps some of our readers are glad to see the conclusion of the foregoing article, on the subject of Missions. Some parts of it have doubtless been uninteresting to those who have never paid much attention to this subject; but as a whole it will be found useful and instructive. It contains much geographical information, and gives a more correct and general view of the great field of Missionary labours, than can be found in any other document at the present day; and those who have passed over it with indifference, may hereafter have occasion to refer to it as a kind of missionary gazetteer, and will then see its utility.]

From the Panoplist.

AMERICAN MISSION AT BOMBAY.

Extracts from the Journal of Messrs. Hall and Newell, in Bombay.

Continued from p. 168.

Jan. 9, 1816—Some days ago we received intelligence that Mr. Fyvie, missionary at Surat, was so severely ill of a fever, that his life was almost despaired of. This morning he, his wife, and Mr. Skinner, arrived at Bombay. They have come to our house, and will stay with us until some change take place in Fyvie's situation, who is now but just alive.

Mr. Skinner has presented to us the whole of Flavel's valuable works. In our native schools we have abolished that part of the exercises, in which the boys were instructed in the worship of their false gods. When this was proposed, the teacher agreed to it, without making a single objection.

15th. It is an unspeakable joy to us, that we may do something for the religious instruction of the heathen every day, and that we can assure our patrons and Christian friends at home, that through their pious liberality, hundreds of their unenlightened fellow creatures are every week warned to flee from the wrath to come, and to lay hold on that eternal life which is in Christ Jesus our Lord.

19th. Mr. Fyvie is now so far recovered, that Mr. Skinner, thinking it his duty to return to Surat, has to-day taken his leave of us.

Feb. 11th. We, together with Mr. and Mrs. Fyvie and Mr. and Mrs. H. participated in the ordinance of the Lord's Supper.

23d. To-day we received a letter from Dr. Worcester, dated March 20th, 1815, one from Mr. Richards, dated the 6th of the same month, and two from brother Nott's friends of nearly the same date. It is about six months since these letters reached Calcutta. To-day finished the translation of Mark's Gospel.

March 10th. As our labourers are so much the same from day to day, it seems useless to be very frequently

remarking upon them. The native languages, together with Greek and Hebrew, will long constitute our principal study: and this study, added to the translating of the Scriptures and preaching to the people, will be the principal business of every day of our lives. And it is probable that the manner of our preaching will continue to be much the same as at present. We shall daily go among the people, and preach to five, fifty, or a hundred, or to more, as we may find opportunity; and these we shall meet in the streets, and market places, in private houses, and in their temples, at their weddings, festivals, and pilgrimages, as the case may be. Thus we expect to labour in the hope, that by and by, through the divine blessing, a congregation will be collected and a church planted; and that we shall have the means of printing the Scriptures and religious tracts for the more rapid and extensive instruction of the people.

21st. Received a letter from Dr. Carey mentioning a receipt of a remittance for us. We are happy to learn, that Mr. Judson and his wife were well, and in hope of soon beginning to preach Christ to the heathen around them.

22d. Yesterday and to-day we have written three letters, one to Dr. Carey, one to the Rev. T. Thomason, and one to J. Calder, Esq. of Calcutta. The principal object of these letters was, if possible to ascertain whether we can procure a font of types in Bengal. That we should be able to commence printing appears to us more and more important every day.

27th. To-day Mr. Fyvie has left us to return to Surat, having entirely recovered from his extreme illness. He goes to Surat, however, in uncertainty whether he shall remain there, or go immediately to Travancore to succeed Mr. Ringletaub, who, as Mr. F. was yesterday informed, has left that mission, after having converted, as he states, more than 1,000 souls from heathenism. There were under his care six or seven congregations, with churches built for their accom-

modation. There are also schools and catechists. Mr. R. proceeds to the Cape.

April 10th. An article appeared to-day, in the Bombay Gazette, respecting Nathaniel Sabat, the Arabian convert. This man, who (by means of the account given of him by Dr. Buchanan) has excited so much interest in the Christian world, about a year ago publicly abjured Christianity and wrote in defence of Mahomedanism. The article abovementioned states, that he is now in Penang, residing with an Armenian Christian;—that he is much distressed on account of having renounced the Christian religion and written against it. He declares, that he did it in a moment of passion, not from conviction, but merely for the purpose of taking revenge on an individual, whose feelings, he supposed, would be wounded by an attack on Christianity, more deeply than by any thing of a personal nature. He professes to be very sorry for what he has done; says he has no hope of ever enjoying peace or comfort again in this world; and only desires, that his life may be spared long enough for him publicly to refute the foolish things he has written in his pamphlet against the truth of the Gospel. Those, who best knew Sabat, have long doubted whether his conversion was any thing more than a change of religious profession. If it were not, his apostacy is easily accounted for. But there seems to be something in the present state of his mind, which would encourage us to hope better things concerning him; even *perhaps* things which accompany salvation. But, though Sabat should finally prove an apostate, let us remember with joy and gratitude, that the noble Abdallah, his former companion, witnessed a good confession, and laid down his life for the name of the Lord Jesus.

11th. To-day is a Hindoo holy day—the annual pilgrimage to the temple of *Maha Laxumee*, which is situated upon the sea shore, on the western side of the island, about three

miles from the town of Bombay. Towards the close of the day we walked out to the temple, mingled with the crowd, and spoke to the people, as we found opportunity, on the folly and wickedness of their idolatry. There were probably not less than a lack (100,000) assembled on this occasion. They go individually into the temple; just get a glance at the idol, Maha Luxumee, or the great goddess of wealth, make their prayers, which are about half a minute in length, present their offerings, which are in general a cocoanut, a little clarified butter, fruits, flowers, and pice, (a small copper coin, about the value of a cent,) and then retire. Some, on these occasions, sacrifice a cock to the goddess. We saw this rite performed to-day. A man stands at the door of the temple, with a knife to perform the ceremony. The fowl is brought by the offerer and delivered to him; he strikes off the head, pours out the blood at the door of the temple, and receives a pice or half pice for his services. Some of the blood is taken up with the finger, and applied to the forehead of the person on whose account the sacrifice is offered. The dead fowl is taken away by the person who offered it, and he probably carries it home and eats it. For although it is not common among the high castes to eat any kind of flesh,—it is permitted, even to *Brahmins*, to eat flesh that has been offered in sacrifice.

The sacrifice of the sheep is pretty common in this place. It is remarkable that the *life* and *blood* of the animal, are principally regarded by these idolaters, in making their offerings to their gods. When the life of the victim has been offered, and the blood shed in the presence of the idol, the carcass is removed as a thing of no account. What should put it into the minds of these unenlightened heathen, that the shedding of blood could have any efficacy in appeasing the anger of God against sin? Let the unbeliever solve this question, if he can.

The pilgrimage to Maha Luxumee is

of a local nature, and is observed only by the inhabitants of Bombay, and probably some few on Salsette. There are other places, such as Ramisseram, Juggernaut, Benares, &c. to which multitudes of pilgrims resort from the most distant parts of India. The account, which one of our Brahmins gives us of the ground and reason of pilgrimages is this: viz. that they have efficacy both to obtain the favour of God and to purify the mind from sin; because (says he) God is pleased with us in proportion to the pains we take to obtain his favour; and again, the pilgrim, while on his way to some holy place, will naturally inquire with himself, "Whither am I going? Why am I taking all this trouble? What is the object of my pilgrimage?" Thus his mind being filled with pious thoughts, there is the less room for sin; and so one, who performs a long pilgrimage, of course becomes very holy and obtains peculiar favour with God.

This reasoning, if applied to the true religion, would be in some measure correct. The pilgrimages of the Jews, three times a year to the temple at Jerusalem, doubtless had a salutary influence on their minds. They must have tended greatly to encourage and strengthen that people in the belief and practice of the true religion. But the case of the Hindoos is quite the reverse. Their pilgrimages, and all their religious rites, tend to confirm and strengthen them in the practice of idolatry and wickedness.

MISSIONARY INTELLIGENCE.

Communication from the Rev. Messrs. Judson and Hough, to the Baptist Board of missions, dated Rangoon, November 7, 1816.

REV. AND DEAR SIR,

It is with peculiar satisfaction that we are at length able to address a letter to the Board in our joint capacity. We had a joyful meeting in this place the 15th ult. Mr. Hough has settled in one part of the Mission-house; and we are now united, both as a church of Christ, and as a Mission Society.

Our regulations on the latter point we here submit to the Board. It will be evident at the first sight that these regulations have a prospective view, and are framed somewhat differently from what they would have been, had we not expected that our Society would soon be enlarged. But we hope that the time is not far distant when they will receive the signature of brother Rice also. Indeed we hope for more than this; we hope that one or two others will be found to accompany Mr. Rice.

It is true that one of us remained about three years in this place without uttering any Macedonian cries. But we apprehend that the time is now come when it is consistent with the strictest prudence to lift up our voice and say, come over the ocean and help us. By a residence of three years in this country, many doubts which at first occurred are removed; and many points concerning the practicability of a mission, and the prospect of success, are ascertained. We cannot now enter much into detail; but we desire to say, that we consider the mission established in this land. We unite in opinion that a wide door is set open for the introduction of the religion of Jesus into this great empire. We have at present no governmental interdict to encounter, and no greater obstacles than such as oppose the progress of missionaries in every heathen land. It appears to us (and may it so appear to our fathers and brethren) that God, in removing the English mission from this place, and substituting in their stead an American mission, is emphatically calling on the American churches to compassionate the poor Burmans, and to send their silver, and their gold, and their young men, to this eastern part of the world, to the help of the Lord against the mighty.

From the accompanying articles of agreement you will be able to form some idea of the probable expense of a mission to this country. The monthly appropriation for subsistence will necessarily be enlarged as our families increase. It was originally fixed

by the brethren at Serampore, and has been found by Mr. Judson, just sufficient to meet the common expenses for food and clothing. No expense is yet incurred for building or house-rent, as we are permitted to occupy the Mission-house erected by Messrs. Chater and Carey, and which is the property of the Society in England. It is difficult to form any estimate of extra mission expenses, such as (according to the Serampore plan) fall not within the compass of the regular monthly allowance. These will be much larger than they are at present, when we commence operations on a larger scale. We propose to forward to the Board, at the close of every year, a general summary of receipts and expenditures, on account of the mission.

It is with great pleasure that we announce the valuable present of a press and Burman types, made to us by the Serampore brethren. We are now closing in a room for a temporary printing office; and hope very soon to issue a Gospel tract, which has been in readiness some time, and which is intended to give the heathen around us some idea of the way of salvation through the Lord Jesus. But we cannot move one step in the way of printing without money. Though favoured with the press, in the first instance, gratis, we have already expended in paper, freight, and sundries, about four hundred rupees. We therefore beg an immediate appropriation, not only to liquidate the expenses already incurred, but to enable us to proceed in this all important part of our work. The accounts of the mission press we propose to keep distinct; and they shall be submitted together with the accounts of the mission.

We know not how long the press will be permitted to remain in Rangoon; we do not, however, deprecate its removal to Ava. Such a measure would doubtless tend to the furtherance of the cause, and to the introduction of religion into the very heart of the empire where Satan's seat is. But in this case, more men and more money

would be imperiously demanded; and we trust that the patronage of the Board will not fail us in these necessary points. We desire humbly to repeat to the Board what the first missionaries from the Baptist Society in England said to their friends, when on the point of embarkation in the great work which seems destined to illumine Western India with the light of the Gospel. "We are," said they, "like men going down into a well; you stand at the top, and hold the ropes. Do not let us fall." Hold us up brethren and fathers; and if health and life be spared to us, we hope, through the grace of God, to see Eastern India also beginning to participate in the same glorious light. Many years may intervene in the latter as well as in the former case; many difficulties and disappointments may try your faith and ours. But let patience have her perfect work; let us not be weary of well doing; for in due time we shall reap, *if we faint not.*

Your servants in the Lord Jesus.

A. JUDSON.

GEORGE H. HOUGH.

Rev. Wm. Staughton, D. D. }
Cor. Sec. of the Baptist }
Board of Missions. }

ARTICLES OF AGREEMENT.

In order more effectually, under the blessing of our Lord and Master, to accomplish the important work for which we have come into this heathen land, we, the undersigned, form a union on the following principles, viz.

1. We give ourselves to the Lord Jesus Christ, and to one another, by the will of God.

2. We agree to be kindly affectioned one towards another with brotherly love, in honour preferring one another; feeling that we have one Master, even Christ, and that all we are brethren.

3. We agree in the opinion that our sole object on earth is to introduce the religion of Jesus Christ into the empire of Burmah; and that the means by which we hope to effect this are translating, printing, and distribu-

ting the Scriptures; preaching the Gospel; circulating religious Tracts, and promoting the instruction of native children.

4. We agree therefore to engage in no secular business for the purpose of emolument; and not at all, unless in the opinion of the brethren the great object of the mission can be best promoted thereby.

5. We agree to relinquish all private right to remittances from America, avails of labour, and compensation for service; in a word, to place all money and property, from whatever quarter accruing, in the mission fund; provided, that nothing in this article be construed to affect our private right to inheritances or personal favours, not made in compensation of service.

6. We agree that all the members of the mission family have claims on the mission fund for equal support, in similar circumstances; the claims of widows and orphans not to be in the least affected by the death of the head of their family. But it is to be understood, that no one shall have a right to adopt a child into the mission family, so as to entitle it to the claims secured in this article, but by consent of the brethren.

7. We agree to educate our children with a particular reference to the object of the mission; and if any expense be necessary or expedient for this purpose, it shall be defrayed from the mission fund.

8. All appropriations from the mission fund shall be made by a majority of the missionary brethren united in this compact; subject, however, to the inspection of our patrons, the Board.

A. JUDSON.

GEORGE H. HOUGH.

N. B. It is hardly necessary to observe, that the above regulations have a prospective view, being intended for the signature of more than two.

Rangoon, Oct. 21, 1816.

From the Christian Observer for May 1817.

BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of this society was held at the Freemason's Tavern on the 7th of May—Lord Teignmouth in the chair. His lordship commenced the business by reading the report of the committee for the last year, which particularized the contributions of the Auxiliary Societies to a large amount, and noticed the astonishing number of Bibles which had been circulated by the Society. Apologies for unavoidable absence were read from the Chancellor of the Exchequer, and Lord Exmouth; and a motion of thanks was passed to the Vice-Presidents of the Society, to the Dukes of York, Kent, Cumberland, Sussex and Gloucester. W. Money M. P. introduced a cheering description of the extension of religion in India and the Island of Ceylon. The Rev. Dr. Mason, Secretary to the American National Bible Society, gave a lively account of the progress of religion in that country, Dr. Thorpe, as Secretary to the Hibernian Bible Society, mentioned many interesting circumstances relative to Ireland, where, he said, 55,000 Bibles had been distributed in the course of the last year. He mentioned an instance of an old man of ninety-seven making a pilgrimage of fifty miles to beg a Testament of large print, who assured him, that, till the year before, he had never heard of such a book. He stated that 300,000 Bibles were still wanting to enable every family in Ireland to possess a copy. Several other gentlemen spoke; and we hope to have an early opportunity of giving an outline, both of the speeches and of the report. It was gratifying to us to find that the funds of the Society, notwithstanding the extraordinary pressure of the times have experienced very little diminution. The sum total of contribution, during the year, was only about 700*l.* less than those of the year before.

DOMESTIC INTELLIGENCE.

From the Recorder.

ADDRESS

Of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry.

In the present appeal to the public, we shall take it for granted that our fellow-Christians and fellow-citizens at large are not now to be informed of the existence, or of the nature and objects of the Society, whose cause we plead. A pamphlet containing its Constitution and Address has been, for more than a year, in extensive circulation. To that pamphlet, to the sermons printed by the Society, and the annual Report of the Directors, we must refer those, who wish for particular information respecting the design of the institution, and its claims on the patronage of the community.

Of facts, estimates and arguments, already before the public, a minute recapitulation would be obviously improper. We are confident likewise, that it is unnecessary. The very designation of the Society in whose behalf we speak, carries in it a powerful appeal to the hearts of Christians.—The design of *educating pious youth for the Gospel Ministry*, cannot fail instantaneously to commend itself to every friend of God and man.

With all who believe in Revelation, it is an acknowledged and familiar principle, that the Christian ministry is the great standing ordinance of Heaven, for the conversion and salvation of men. It is to the blessing of God on this institution, that the progress and influence of Christianity in the world are to be principally ascribed. The fact is attested by the experience of eighteen centuries. Other means, it is acknowledged, have their important place and use. The dissemination of the written word is an essential requisite, not merely to the prosperity, but to the existence of religion in a community. But the sacred Scripture itself, without a standing ministry to expound its doctrines, and administer its ordinances, has opposed

an unavailing resistance to human ignorance and depravity. For want of pious and well instructed preachers, many portions of New-England, the most favoured region of the United States, have scarcely to this hour emerged from a state of heathenism. To the same cause it is owing, that other portions, once the abode of Christian institutions, and Christian piety, have gone back to a condition of gross ignorance and stupidity.

Nor let it be forgotten, that while it is the grand aim of Christianity to train man to future blessedness, it sheds the most benign influence on his present condition. It is the best friend of literature, of science, and the arts; the guardian of liberty; the support of government; the cement of society; the source of all that adorns and sweetens life. To preserve, then, and to perpetuate the Christian ministry, is a first dictate of patriotism and philanthropy, as well as of piety. Who that feels for his country, and his species, can forbear to cherish an institution connected, by so many ligaments, with whatever is interesting and precious to human beings? What man of religion, or of sensibility would not weep to think, that in this land, once blest with a singular plenitude of religious instruction, there should be experienced the heaviest of divine judgments, a *famine of the Word of the Lord!*

In intimating a danger of this kind, we do not sound a false or needless alarm; we do but echo the apprehensions of every well informed and reflecting mind. We refer to *facts*, too evident to be disputed, too obvious to be overlooked, too serious to be trifled with. For many years, the number of qualified Gospel ministers, compared with the population of our country, has been gradually, but rapidly diminishing. While the most favoured sections in the community are but imperfectly supplied, immense regions are absolutely desolate; and thousands go down to the grave, from year to year, uninstructed and unwarned. In a word, the fact is undeniable, that MILL-

IONS of the inhabitants of these United States are destitute of the stated means of religious instruction; and of these unhappy beings, a considerable portion has never so much as heard a Gospel sermon, or beheld the face of a Christian minister.

The exigencies of our suffering fellow-countrymen, "bone of our bone, flesh of our flesh," have at length touched the hearts of their more privileged brethren. Their claims have been felt and acknowledged. A system of measures has been devised, and put into operation, for their relief. Indeed, the facts we have stated must be amply sufficient to evince to every person of reflection, the duty of extraordinary, and hitherto unprecedented exertions to increase the number of duly qualified ministers of the Gospel. And we deem it one of the felicities of the Society which through us, as its organ, now addresses the Christian public, that while its plan enables it to call into the service of the church, the brightest talents and the most fervent piety of our rising youth, wherever they may be found, it secures, likewise, to those talents the best cultivation, and to that piety the most rational direction.

Most devoutly and affectionately would we adore the Father of Mercies, the Giver of every good gift, for his smiles upon our infant Institution. We congratulate its friends and well-wishers throughout the community, that in less than a year and a half, from the commencement of its operations, it has received under its patronage *eighty-eight* young men of "promising talents, and hopeful piety." We gratefully acknowledge, likewise, the sensibility and favour with which its object has been regarded by Christians at large, and the active and generous patronage which it has received.

At the same time, our circumstances and our prospects constrain us to renew our appeal to the liberality of the public. In receiving so large a number of youth, we obeyed at once the impulse of feeling, and of apprehended duty; the intimations of Prov-

idence, and the demands of Zion.— Yet we could not be ignorant that we were casting both ourselves and our beloved charge on the charity of our fellow-Christians. The funds entrusted to our care, unless they receive large accessions, will soon be exhausted. And it now remains to be seen whether these young pensioners shall be thrown back upon the mercy of the world; whether the doors of the Society shall be closed against new applicants; whether the raised hopes of the churches shall terminate in the bitterness of disappointment; whether, in a word, the brightest day that has ever dawned on our American Israel shall be suddenly overshadowed by the gloom of midnight.

As to the issue of the experiment, we cannot, for ourselves, entertain either anxiety or doubt. We cannot suspect that a Society which has laid such strong hold on the public affection, will be suffered to perish in its infancy. We cannot believe that the thousands, who send up their daily prayers for its prosperity, will withhold from it their active patronage, and liberal aid. We are humbly confident that the GLORIOUS HEAD OF THE CHURCH will cherish and support a cause so signally HIS OWN; that having inspired the great design, he will supply the means of its accomplishment; and that many a treasure is now accumulating, which He will draw forth to the service of his sanctuary.

The present era is honorably distinguished as the age of beneficence. Scarcely any important object, which commends itself to the approbation of the public, fails to be patronized by its liberality. It is far from our wish to establish our claims on the attention of the community, by depreciating those of others. Nor have we occasion. The Society for educating pious youth for the ministry has its interests and success intimately interwoven with the interests and success of all other pious and benevolent institutions. Its designs are directly auxiliary to theirs; and it claims their friends and patrons as its own.—

While Bible Societies are sending forth the sacred volume in every direction, it is peculiarly important that interpreters should follow to explain it. Without a great increase of qualified preachers, Missionary Societies must soon see their efforts prove abortive, and their very means of operation fail. Institutions for suppressing vice, and reforming the public manners, must look for their principal support to the faithful inculcation of Gospel doctrines, precepts and motives. And we appeal to all the friends of humanity, of science and literature, whether these great objects have not always received the most active and efficient patronage from an enlightened Christian ministry.

It is a fact never to be forgotten, that at the very period when the friends of Zion have begun to feel the necessity and obligation of seeking out pious youth, and gratuitously training them for the ministry, uncommon effusions of heavenly grace have visited various regions of our country, and especially our public seminaries of learning. These signal interpositions speak a language not to be misunderstood. They announce to Christians that their designs are approved in heaven, and patronized by God himself; that their pious liberality will never want an object, nor their humble efforts a divine co-operation.

Other peculiarities in the aspects of the times, we deem highly auspicious. In almost every portion of our country, the conviction is commencing, or gaining strength, of the inestimable worth of the Gospel, and especially of the Christian ministry. The slumber of ages is disturbed; and thousands, and myriads are apparently beginning to feel that they are immortal. "Send us the bread of life—send us missionaries—send us ministers"—such is the pathetic and importunate cry which echoes and re-echoes from one extremity of the land to the other. It is not for Christians to close their ears and hearts against such appeals as these. When the fields are thus white to the harvest, who would not employ every

effort to prepare and send forth a host of labourers.

We congratulate all who have the sensibilities of Christians, or of men, that they have such an invaluable opportunity for action; that they may act on a large scale; and with the inspiring hope that the consequences will be beneficial, beyond the possibility of calculation. We congratulate those, whom Heaven has blest with opulence, that an object is now placed before them, which can "give gold a price," and render it no common privilege to be rich. We would remind those, whose circumstances are little above mediocrity, or even below it, that they are not precluded from bearing an important part in this work of mercy. Their offerings, though individually small, may in the aggregate, be vastly important. With that large portion of our fellow-citizens who, from the pressure of the times, have found their property and their means of doing good, materially diminished, we sincerely sympathize. Yet to such, we may be permitted to recommend the example of a pious merchant, who, having received intelligence of losses so great as seemed to threaten him with poverty, took the occasion to devote several considerable sums to purposes of benevolence and piety. "If," said he, "my property is thus forsaking me, let me at least secure a *part* of it."

But while we duly estimate the importance of individual contributions, our principal expectations are derived from the combined exertions of Societies. We rejoice that several County Associations have already sprung up in aid of our design; from some of which we receive the most efficient support. With confidence we rely on the continuance of their exertions; and we entertain the hope that their example will soon be imitated throughout the Commonwealth.

It is one of the prominent and delightful peculiarities of the day, that pious and amiable *females* have come forward, with a sensibility and zeal hitherto unparalleled, to promote the

cause of religion. Precluded from actively preaching the Gospel of their adored Redeemer, they are doing more than their equal part in furnishing the means, and preparing the instruments for the glorious work.— Surely, this is not to "overstep the modesty" of the sex. It is their highest ornament and glory. We calculate largely on their support; and have already received from individuals and associations, important contributions to our funds.

But there are societies of a particular species, to which we look with a singular confidence. We mean the *churches of Jesus Christ*. Bound by ties innumerable, by obligations unparalleled, to love the Redeemer's cause, and the souls for which he died, they surely can never be indifferent to an Institution most intimately connected with both. To them is committed the SACRED DEPOSIT of the Gospel, not to be concealed in obscurity, not to be confined within their own pale, but to be spread through the world; to be communicated through its authorized and qualified ministers *to every creature*. Such is the express command of Christ himself. Brethren, what have you done in obedience to this command? And what are you now doing? Alas! have you not slumbered too long? Arouse then, and pay the long arrear of duty to your Saviour; of compassion to the souls of men. A Society comes to your door and asks your aid in extending the gospel, by multiplying the number of its ministers. And shall it ask in vain? Shall not your liberal offerings witness that its object, and its prosperity are dear to your hearts?

Fellow-Christians and fellow-citizens! We have spread before you the exigencies of the Church, and the community. We have attempted to plead with you the cause of the Redeemer, of Zion, and of man. It is yours, under God, to determine whether the American church shall continue to be fed with the bread of heaven, or be afflicted with spiritual famine. It is

yours to determine whether this favoured land shall still be brightened with the beams of the Sun of Righteousness, or be covered with the glooms of ignorance, of delusion, and moral death.

ELIPH. PEARSON, JOSHUA BATES
ABIEL HOLMES, BROWN EMERSON,
DANIEL DANA, ASA EATON.
EBENEZER PORTER,

THE BIBLE THE SOURCE OF CONSOLATION
AND HOPE.

We make the following extracts from an Address, delivered before the Newark Bible Society, on the last Sabbath in June 1817, by STEPHEN HAYS, Jun. Esq. We regret that our limits will not admit of our publishing the whole of this excellent Address.

When commenting on the benefits of the Bible, the Speaker observes :

The attributes and perfections ascribed to God in the Bible, are just such as is desirable he should possess. Did he not possess them, no being in the universe would be safe ;—should he cease to possess them, oppressed virtue and suffering innocence would soon from their abodes of misery, “give signs of woe that all is lost.”

The Bible is the only book in which the character of man is drawn to the life ; and every generation gives painful, yet clear and demonstrative evidence of its truth. To the interesting and anxious enquiries made by every thinking man—is there another world—a future state of happiness and misery?—am I an immortal being?—shall I live when suns and stars cease to rise and set, and their light is extinguished for ever?—To these enquiries, the Bible is the only book which gives any satisfactory answer. There we see life and immortality brought to light. It points us to an eternal heaven, or to an eternal hell, as the place of our everlasting abode, according to the character we form in the present life. It teaches us that there will be a resurrection of the dead, and a day of judgment, when the secrets of every heart will be laid open—and the motive which influenced every action be

brought to light. It also teaches us that repentance for sin, faith in Jesus Christ, and love to God, are made the conditions of salvation ; and without holiness no man shall see the Lord. To the question which has agitated the bosom of every son and daughter of Adam, where shall I find happiness? The Bible gives the most satisfactory answer, and settles the question for ever. It leads us to God as the inexhaustible fountain of happiness and consummate bliss ; assures us that there is no such thing as real substantial enjoyment (such as will satisfy the vast desires of an immortal mind,) to be found any where else.

For the truth of this doctrine of the Bible, I think I can appeal with confidence to you, my respected hearers. To the man of the world, upon whose head the Almond tree blossoms, and whose whitened locks tell us that death is near,—I would put this question: Has the world, my aged father, which has promised you much, ever made you happy? Whilst standing upon life's highest summit, and taking an extended view of the scenes which are past, and from your own experience of the insufficiency of created good to make you happy, are you not ready to exclaim, “*Vanity of vanities all is vanity.*”

I would ask the man of honour and of fame, whether in all his schemes of ambition, he has not found some Mordecai sitting at the king's gate refusing him homage, and thereby disturb the peace of his mind, and enkindle his resentment? I would ask the young man of pleasure and dissipated amusements, whether, in his sober reflecting moments, when alone, the thought, that death will soon put an end to all his pleasures, is not like plunging a dagger to his heart? Do not your fears and apprehensions, my young friends, of death and a judgment to come, more than overbalance all your vain amusements and sinful pleasures? Beware, my young friends, of the deceitful syren voice of pleasure, lest you be allured into the whirlpool of unrestrained passions, and you sink, to rise no more.

To the Christian, I can appeal with confidence: Did you ever find happiness until you found it in the God of the Bible? Have you not experienced his presence to be life, and his loving kindness better than life? Have you not oftentimes been ready to say, with the enraptured David,—“The Lord is the portion of mine inheritance, and of my cup thou maintainest my lot.” Has not that holy peace, which Christ has sometimes given you, placed you far above the storms and tempests which agitate these lower skies?—Do you not know what it is to be hid, as it were, in the secret of his presence from the pride of man—and kept secretly as in his pavilion from the strife of tongues?—Would you exchange those heavenly joys which you have experienced in your closet, when conversing with your Saviour and your God, for the joys of him who holds in his hand the sceptre of empires. At one of those favoured seasons, have you not been ready to adopt the language of the poet, and say—

Could I command the spacious land,
And the more boundless sea;
For one blest hour at thy right hand,
I'd give them both away.

If the religion of the Bible gives such consolations; if it inspires such hopes, and arms with such courage; if it gives support in every trial; if it will ease the pained heart, and sustain the fainting head; if it will rob death of its sting—dispel the darkness of the tomb—open Heaven's gate—and raise the blood-washed sinner to an immortal throne; if we possess the Bible and this religion, shall we not, as benevolent beings, wish to give it to those who are destitute? You have heard, and you know, that one of the great and fundamental principles of the Bible is, to love our neighbour as we love ourselves; that is, to do and give as much to promote the happiness and salvation of the wretched and the lost—as we should wish them to do for us, were we in their situation and circumstances, and they in ours.

There are thousands of families in our country destitute of the word of

life. Do you enquire of me where they are? They are to be found in every city, town, and village; particularly in the new settlements. There are millions of souls in Christendom, who never had a Bible, to say nothing of the almost total destitution of the whole heathen world. And, my friends, how are these souls, destitute of the means of salvation, sunk in pollution and misery, ever to be saved and made happy? Can they be saved without ever enjoying the means of salvation?

The work of evangelizing the nations and of giving the Bible to the world, is a great and mighty work. It demands the combined efforts and united exertions of the whole Christian world. What can a few individuals, a few societies, or a few thousand dollars do, towards supplying the wants of several hundred millions? Is not this an argument sufficient of itself to convince every man of the vast importance of coming up without delay, and putting his hand to this great and benevolent work? The inestimable privileges and blessings we enjoy, lay us under the most solemn obligations.

That we might have the Bible and the precious means of grace, we have been permitted to be born in this land of light. That we might enjoy the privileges of the gospel and be trained up for glory, the Saviour shed his precious blood. And can we withhold when this same Jesus, who suffered so much for us, calls upon us as his friends, to contribute liberally, to carry the same blessings to others, which he has so freely given to us. His language to us this day is, freely ye have received, freely give. And shall this heavenly friend whose love to us has astonished every angel of light, be denied this small request? Did he require us to forsake all the joys of social life—bid adieu to our kindred and our country—abandon our houses, our lands, and every object dear to us on earth, and go and carry the gospel to the heathen, and there suffer every privation and hard-

ship; this would be no more than he required of an apostle: and should we do this, it would after all, be but a small return for his matchless love. But when he only asks to give liberally of what he himself hath given us, shall it be withheld? Oh let it not be recorded in Heaven—let it never come to the ears of our perishing brethren, that we were entreated in their behalf, and that we refused to send them the Bible. Must we tell those benevolent men who are traversing Europe, Asia, Africa, and America, for the purpose of exploring the moral state of the world, that the pressing wants of the destitute, who are crying to them for Bibles, can never be supplied, because Christians will not give?

I am aware that of late, much has been done, compared with what was done in former years; and I do not despise the day of small things—but, sure am I, that much more must be done, before the earth can be filled with the knowledge of the Lord.

I am persuaded, that notwithstanding all that has been done for the salvation of the heathen, and for supplying the spiritual wants of the destitute, that the Christian world is not yet half awake to the subject. There are more than fifty thousand souls from heathen lands, that are daily going into the eternal world—and it is a maxim of truth itself, that where there is no vision the people perish. Do we realize the vast amount of that loss, which he sustains who loses his soul? "Who can dwell with devouring fire, —who can inhabit everlasting burnings;" who can endure the vengeance of an incensed God? who can bear to see the blessed countenance which shone with such lustre on Tabor, and which fills heaven with joy, *covered with frowns*? who can bear to hear that heavenly voice, more melodious than the music of the spheres, and sweeter than the harps of angels—which once said to the "affrighted disciples on the sea of Galilee"—it is I, be not afraid—in sounds more terrific and dreadful than the noise of *ten thousand thunders*, pronouncing the fi-

nal sentence of condemnation upon the wicked—*depart ye cursed!*

Of what use is money in this world, (except for the supply of our real wants which are few, (unless it be to promote the happiness of man, and build up the kingdom of Jesus Christ?)

Ask that man expiring in the agonies of death, whose coffers are filled with gold, and whose ears have been deaf to the cries of distress—whether his thousands of gold and silver relieve one of his thousand pains. The unfaithful manner in which he has acted the part of a steward, now fills his soul with terror and dismay how he shall answer it to his Lord. In the midst of the group of his death bed attendants, I see no poor widow whose heart is wrung with anguish, weeping over him as her friend and benefactor—I see no poor orphan child, from whose eyes the tears of sorrow have been wiped by the hand of his munificence, crouding round his bed, and with broken accents exclaiming—My Father! My Father!

Not one of the many millions of Adam's race, at the last day, when all the gold and silver of earth shall be consumed in that fire which will burn down the heavens will rise up and call him blessed. To what purposes has he lived? He has lived to himself, and therefore does not deserve, nor will he have a friend in the universe.

(To be concluded.)

ROCKVILLE, (MD.) FEMALE BIBLE SOCIETY.

Extract from the 1st Annual report.

The first anniversary of the Rockville Female Bible Society must awaken in the bosom of every member of the Association, feelings hitherto unknown. This season which exhilarates our senses, by shedding the beauties of nature around us, excites in our breasts a more cheering glow, when it calls us to celebrate the organization of this Institution. Full well we remember our feeble, trembling hopes, and our fears which nearly preponderated. But he who by his word and Spirit

encouraged us then to go forward, now enables us to say, "Hitherto the Lord hath helped us."

The board of Managers for this Society would report that they have, as circumstances admitted, been employed in promoting its objects, according to their best abilities. They have received by subscriptions and donations, one hundred and seventy-eight dollars and fifty cents. Nineteen dollars and fifty cents are in the funds of the treasurer, one hundred and fifty-nine dollars has been paid to the Parent Society, through whose hands any surplus of what may be found necessary to expend in our own neighbourhood finds its way to the American Bible Society.

We would gratefully acknowledge the donation of twenty-five Bibles, from the Society in the District of Columbia; these, with eighty four at different times purchased and paid for out of our own funds, making one hundred and nine, have been nearly or quite distributed.

Several, to whom your charity has been presented, have learned to read since the organization of this Society, animated to exertion, as we have reason to think, by the hopes of the gift of a Bible, when they should be able to read it. Who would not rejoice to see them receive this invaluable boon, and wish to be the favoured almoner!

Though we consider it one of our principal objects by the gift of a Bible, and such other means as may be practicable, to excite those who read the word of God who have been careless of its sacred truths, and of course that we must not expect immediate fruit to appear, yet while presenting the word of life, we have seen the eye sparkle with pleasure, and heard the lips express the gratitude of the heart.

The business in which we have been engaged has been a pleasure. We owe you our thanks for bestowing upon us such a favour.

Though obliged to encounter many adverse circumstances, we have endeavoured to do what we could to promote the object of the Society. We

now resign our trust, with the most cordial wishes that the benediction of Heaven may ever rest upon our society, and that those who compose this body may never give up the object with which they first began, viz: *That every one may be able to read in his own Bible the way to salvation.*

By order of the Board of Managers.

ANN SEARLE, *Secretary.*

Officers for the ensuing year.

Mrs. Ann Dashiell, *First Directress.*

Mrs. Annette W. Searle, *2d Directress.*

Miss Sarah G. Crabb, *Treasurer.*

Miss Ann Searle, *Secretary.*

Managers.

Mrs. Mary Davis, Mrs. Annette W. Searle, Mrs. Eliza Beall, Mrs. Ann Daschiell, Mrs. Ann M. Fisher, Miss Frances R. Davis, Mrs. Mary Lane, Miss Rebecca D. Magruder, Miss Helen Gratton, Miss Rachel Wade, Miss Lydia R. Crabb, Miss Mary Martin, Miss Elizabeth Childes, Miss Sarah G. Crabb, Miss Caroline Saunders, Miss Ann Searle.

The Treasurer of the American Bible Society acknowledges the receipt of 1332 dollars 15 cents during the month of July. The following clergymen have been made members for life by the payment of 30 dollars each, contributed generally by the Ladies of their respective Societies.

Rev. Charles H. Wharton, DD. rector of St. Mary's Church, Burlington, N. J.; Rev. John Keep, of ———; the Rev. Thomas I yell, New-York, a director for life, \$130; Rev. Dr. Hezekiah Ripley, Green Farms; Rev. Noah Porter, Farmington, Con.; Rev. John Mason Duncan, Baltimore; Rev. Bennet Tyler, Southbury, Con.; Rev. Samuel Shepherd, Lenox, Mas; Rev. Richard S. Storrs, Braintree, Mass.; Rev. John Smith, Cooperstown, N. Y.; Rev. Samuel Willard, of ———; Rev. Dr. Joseph Strong, Norwich, Con.; Dr. John R. B. Rogers, New-York; J. B. Laurence, Salem, Mass.; Robert Hartshorn, of New-Jersey.

The residue is from Bible Societies and individual donations.

Donations to the Biblical Library.

By Mr. Z. S. Barstow, of Hamilton College.—A Dutch Bible, 2 vols. 12mo. with cuts, and Psalms set to music. Amsterdam, 1778.

By Mr. James Oimsted.—The Latin Bible by Junius and Tremellius. New Testament by Beza, with Sternhold and Hopkins' Psalms, 24. London, 655,

Received from New-Orleans.—El Nuevo Testamento de Nuestro Señor Jesu Christo, 22o. En Bermundsey. Impreso por Diego Powell, 1813.

From the Newark Centinel.

OBITUARY.

Afflicting Providence.—On Wednesday morning last, a most melancholy occurrence took place in South Orange. Mr. *Elias R. Terrill*, aged 31 years, in an hour of health—in the full tide of youthful expectation, was suddenly launched from time to eternity.—In attending a Prayer meeting the preceding evening, little did he expect the angel of death was pointing the fatal arrow—and with the light of another sun should close the means of grace—should terminate his pilgrimage on earth!—The circumstances which attended the death of this amiable young man are truly affecting. At an early hour he went out, to bring his horses from the field. But, shocking to relate! the widowed mother, and two affectionate sisters, the only remaining tenants of the house, found an only son and an affectionate brother, in the agonies of death. He breathed for a few minutes, and then expired. A chain was found fastened in an inexplicable manner around his wrist, and, (as is supposed) was connected with a rope upon the horse's neck. Thus entangled, he was drawn for more than twenty rods by the affrighted animal. The rope broke and left him near the door from which, but a few minutes before, he went out in perfect health. No wound was found upon him except on the back part of the head, and the lower part of the abdomen.

Thus died, the affectionate, dutiful, and only son of a widowed mother. He was a sober, discreet and an industrious youth. To him a fond mother looked as the support and comfort of her declining years. To her the loss is irreparable. His virtues endeared him to old and young; and his untimely end was deeply and justly lamented by all who knew him. To his afflicted friends he has left the consoling hope, that before the fatal morning on which he was hurried into eternity, he had chosen "that good part which should never be taken from him." A large and respectable assembly attended his funeral, whose tearful eyes testified how deeply they lamented his loss, and how sincerely they sympathized with his afflicted relations. An appropriate and affecting Sermon was preached on the occasion, by the Rev. Mr. Hillier, from Luke 7th, 12th, and 13th verses.

We should not refuse heavenly treasure because we dislike the vessel

that contains it. Sometimes the hand that brings a cordial is the cause of its being rejected: but remember this, that when gold is offered, men are not concerned whether he be great or base who presents it, their eye is upon the treasure: neither should we, by whom the rich consolations of the gospel are offered to us, whether by the hand of Isaiah, a prophet of the blood royal, or of Amos, from among the herdsmen of Jekoaah. Feed upon Heaven's dainties, whatever the hand be that presents them.

Ordination.

On the 11th of June last, the Rev. *Harl Talcott* was ordained to the pastoral charge of the first Church and Society in Killingworth. The introductory prayer was made by the Rev. John Elliott; a sermon on the reciprocal duties of ministers and people was delivered by the Rev. David D. Field, from I Thess. v. 12, 13. "And we beseech you brethren, to know them which labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for the work's sake; and be at peace among yourselves"—the Rev. Frederick W. Hotchkiss made the consecrating prayer; the Rev. Wm. Lyman, D. D. gave the charge; the Rev. Aaron Dutton gave the right hand of fellowship; the Rev. Joseph Vail delivered an address to the Church and Society, and the Rev. David Selden made the concluding prayer.

The profound attention of a very numerous assembly exhibited conclusive evidence of their serious sense of the solemn and interesting scene. The entire unanimity of the Church and Society in the call of Mr. Talcott, presages consequences auspicious to this branch of Zion.

Notice.

Persons having money in their hands for the use of the Education Society, are requested to remit the same to the Treasurer as early as the 5th of September next. The Treasurer solicits the attention of all concerned, to this request, as a compliance with it is important.

S. TWINING, Treasurer.

New-Haven, August 14th, 1817.

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